



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Principles of Western Civilization. By BENJAMIN KIDD. New York: The Macmillan Company, 1902. 8 vo, pp. vi+538.

STUDENTS of the theory of natural selection have observed and commented upon the fact that in the evolutionary process the interests of the individual are subordinated to the interests of the species. "Natural selection," said Romanes, "always works primarily for the life-interests of the species — and, indeed, only works for those of the individual at all in so far as the latter happen to coincide with the former" (*Darwin and after Darwin*, p. 265). Herbert Spencer, both in his *Principles of Biology* and his *Principles of Sociology*, has shown how the welfare of individuals may be at variance with the welfare of the species, and *vice-versa*. Darwin did not present this antithesis as clearly as might be expected, but that he was aware of it is obvious from many passages in his writings. Every student of biology must know that in the process of development the individual is subordinated to the group, the group to the species, etc. In social development, then, it appears that the determining center of the process is not the individual nor the group, but humanity; not in the present, but in the future.

Now, this commonplace idea is the basis of Mr. Kidd's philosophy of western civilization: The controlling center of the evolutionary process in our social history is, in short, not in the present at all, but in the future. It is in favor of the future that natural selection continually discriminates (p. 6). After heralding this proposition as the disclosure of something new in the intellectual world, Mr. Kidd proceeds to break up civilization into two great epochs, in the first of which the characteristic ruling principle was the supremacy of the causes contributing to social efficiency by subordinating the individual merely to the existing political organization (p. 145), and in the second, "the ascendancy of the ruling causes which contribute to a higher type of social efficiency by subordinating society itself with all its interests in the present to its own future" (p. 148).

It is difficult to see any warrant for such a division, and still more difficult to understand why it was worth while to write a book about it. The causes subordinating the individual to the political organization become ascendant in every period in which group action is necessary, and even then "society with all its interests" is subordinated to its own future. Moreover, this future need not be, as Mr. Kidd supposes, an improved condition. "Natural selection," he observes, "works *solely by and for the good of each being*" (p. 42), and he seems to take it for

granted that social evolution must necessarily result in the realization of an ideal social condition. But natural selection works regressive as well as progressive phenomena. It turns out parasites as well as paragons, and in the regressive adaptation of an organism, biological or social, to its environment, the principle of subordination holds. Darwin, in the *Origin of Species*, warns us against the danger of personifying nature, and of regarding natural selection as a deity, but Mr. Kidd exalts the principle, which is absolutely indifferent to human welfare, into a continuously beneficent agent.

Not only is the philosophy of Mr. Kidd's book unsound, attenuated and comparatively inconsequential, but the style in which he presents his thoughts is to be abominated. It would be hard to find anywhere so much lofty and inflated presentation of the commonplace, so much straining to be impressive and startling, or so much tiresome repetition. "Never before has a principle of such reach in the social sciences emerged into view" (p. 4), he says, of his principle of "projected efficiency," and he introduces us over and over to the "most striking spectacle in history." Nothing, however, is clearly discerned. A truth "begins to be visible," "slowly rises into view," "begins to present itself in outline," "emerges into sight." This tends to produce an impression much like that obtained at a spiritualistic science. It is astonishing that a writer of Mr. Kidd's recognized ability could have foisted upon the world a book so artificially extended. All that he has to say might better have been said in one-third of the space.

I. W. H.

Democracy and Social Ethics. By JANE ADDAMS. New York : The Macmillan Company, 1902. 12mo, pp. 281.

AMONG the matters of particularly economic interest in Miss Addams's book is the discussion of the domestic service problem, in the chapter on "Household Adjustment." The family has given up to the factory most of the manufacture which contributes to the welfare of its members, but it retains the preparation of food and ministration to personal comfort, as essential to family life. This domestic industry is out of line with economic development, and is "ill-adjusted and belated." As a result the household employee is more or less isolated in the social world with whose growing democratic ideas the factory system is in harmony. She is discriminated against by the young men of her acquaintance, and has to work long hours and every day, with propor-